CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Miscellaneous Selections.

FROM FOX'S SERMON,

On Objections to Unitarian Christianity.

The *last objection* of which our limits will allow the notice, is,—that Unitarianism is not the religion of the poor.

The Gospel was originally preached to the poor; and it is freely granted, that the religion which is not adapted to their capacities and circumstances, wants one essential character of genuine Christianity. It is of some importance, therefore, to ascertain how far this objection is well founded.

There is nothing in Unitarianism itself to prevent its becoming the religion of the poor. The most important arguments in its favor are plain declarations of Scripture, and direct inferences from the divine character. The system itself has one decided advantage over others, in that it is more simple and intelligible. It is therefore better adapted to the poor. The fact of its not being, at present, generally embraced by them, admits of a satisfactory explanation.

A doctrine which has been for ages lost, or obscured, must necessarily be revived by speculative men, and will, for a time, be confined to them. It can only by slow degrees, and after much discussion and opposition, become the religion of the multitude.

Unitarianism has not yet been extensively offered to the poor. Its friends have been obliged to struggle rather for the free and quiet profession, than for the dissemination of their tenets. Their writings have been adapted to all classes; but these, of course, find their way but slowly into the hands of those who are prevented from reading much, by their circumstances and prejudices. Popular preaching, the most effectual mode of ascertaining whether their faith can become that of the poor, they have but recently been enabled to employ.

Among the lower classes are generally found the strongest prejudices; and in this case they have been carefully fomented. Our adversaries possess the public ear; and while they can successfully teach that Unitarianism is a damnable heresy, the offspring and symptom of a depraved heart, blasphemous to God, and destructive to man, it is not strange that we should seldom find candid hearers or readers. These delusions are not omnipotent, but they can only be dispelled by time and labour.

It is a fact too that, in many instances, Unitarianism is opposed by an unfair influence. Free inquiry is repressed, not by *legal* penalties, but by the certainty of its being followed by inconveniences and losses equally formidable. Men are made to feel that their interests and comforts are at stake, the moment they begin to think for themselves on religious subjects. Bigotry is not nice in its means for opposing and crushing heresy; and though he who has arrived at firm conviction of the truth of a reprobated system may, with the spirit of a martyr, brave the storm—it cannot be expected that such habits of bold examination should be generally cherished, as must precede the substitution of one set of opinions for another.

After all, the assumed fact is but partially true. From the lower orders, especially those who have not been left wholly destitute of education, and those who have been diligent Bible-students, Unitarianism has received no inconsiderable accession of proselytes. The exertion of our Fund and Book Societies have been far from unsuccessful; and there have been many instances in which solitary individuals, some in which societies, with only the Bible for their guide, have emerged from popular errors, and embraced a purer faith. Every year beholds an increase of this class of Unitarians. There are enough already to show the fallacy of the objection; but if a greater number be requisite, in the opinion of those who urge it, we consign with confidence to *time* its complete refutation.

This refutation indeed has been already given. In the third century Unitarianism was the religion of the multitude, and Trinitarianism that of a small minority of speculative men.

The prevalence of the above objections is to be lamented, because they prevent examination. It is necessary to dispose of them before we can expect that our arguments will be attended to, and Unitarianism fairly discussed upon its own merits. They operate as strong presumptions against us; but let it not be supposed that, to a candid mind, first appearances are uniformly and decidedly against Unitarianism. There are presumptions in its favour; obvious facts, which, prior to the detailed consideration of its scriptural evidences, furnish it with the stamp and character of truth. The mention of a few of these shall conclude this discourse.

The *first* is simplicity. To this quality the Scriptures lay frequent claim; Nature, equally the work of God, is eminently distinguished by it; and it must obviously belong to a religion wisely framed for universality. But what can be more complicated than the doctrines of Trinity in Unity, and Unity in Trinity; of the union of the divine and human natures in one person; of the imputation of sin from Adam to us, and from us to to Christ, and again of his righteousness to us? What nice distinctions, what special pleadings, what metaphysical subtilities are requisite for the proof and explanation of these notions! Will any contend that they are more intelligible than the doctrines of one God, and one mediator between God and men, the man Christ Jesus, and the forgiveness of sin upon repentance; That the Athanasian and Nicene creeds are simpler than the Apostles'? The presumption is certainly in favour of that, which he who runs may read.

2. Its congeniality with the feelings and wishes of good men is observable. A man may submit to a religion which requires reason to be hoodwinked; but would he not prefer one intelligible and credible? He may feel obliged to believe the reception of certain doctrines essential to salvation; but would he not be gratified by the conviction, that there are good men of all opinions whom he may acknowledge as brethren and fellow heirs of glory? He may be resigned to the eternity of vice and suffering; but would he not rejoice in the prospect of their terminating, and leaving to goodness and joy the possession of the universe? There is nothing unholy in feelings such as these; they are pure and benevolent; the voice of God within us; and a presumption that the system which gratifies, not that which crushes them, is his voice also.

3. It may not be amis to notice the general character of Unitarian professors and converts. That they are chiefly speculative men, has been made an objection; but if withal they be men of integrity and piety, the objection becomes an argument in their favour. Unworthy motives can as little as mental weakness be coupled with the illustrious names of Locke and Newton. Those who spoke of Priestley "with no friendly voice" call him the amiable and upright: they might have added, the devout and zealous. The character of Lindsey is spotless; his ability as an interpreter of Scripture indubitable; and he, for conscience-sake, relinquished every earthly prospect. His controversial opponent, Robert Robinson, the first of preachers, and one of the noblest defenders of the divinity of Christ, died an Unitarian. That great and good man, Dr Watts, the sweet singer of Israel, for many years before his death was gradually diverging from the doctrine of the Trinity, and he died an alien from the faith of his youth. The tide of conversion has uniformly flowed towards Unitarianism, bearing along many whose piety, knowledge, and goodness were most eminent, and sweeping away the ties of early association, temporal interest, and friendly connexion. How can this be accounted for, if what they abjured was indeed the truth of God; what they embraced, a destructive heresy?

4. The success of Unitarianism speaks in its favour. There are circumstances which give considerable weight to this argument. It is worth nothing when political power, enthusiasm, prejudice, or force give currency to religious opinions; but when they prevail in opposition to all these, and supported only by argument, it becomes important. Unitarianism, thus situated, has made great progress. Not only has the number of its professors been multiplied, but a mighty change has been wrought on the whole mass of its opponents, by compelling them gradually to moderate the tone and lower the standard, of orthodoxy. I believe there is no instance in which, during an enlightened age, and in spite of penal laws and popular prejudices, falsehood has thus emerged from the studies of the speculative, and gradually worked its way among all classes, gaining friends from every denomination, and driving its adversaries from one position after another; *every where spoken against*, yet every where erecting some trophy of partial or complete conviction.

The sole object of our efforts is to remove the prejudices which obstruct inquiry, and obtain full and candid examination. Let the evidences of Unitarianism be properly discussed, and its friends have no apprehensions as to the result. If a fair hearing be once obtained, the decision must be favorable. We have mighty advocates, whose voice is resistless. The mind of man pleads for us! left to herself, it rises indignant at creeds which fetter the understanding and narrow the heart. The word of God pleads for us! It bears our sentiments on every page, and rarely can it be perverted, or tortured, into the semblance of Trinitarianism.—The heavens and the earth plead for us! Wherever they indicate design, it is benevolent design; and never has any one deduced from their appearances a plurality of creators. The revelation of God, the reason of man, the constitution of nature, with united voice proclaim these eternal truths:—THERE IS ONE GOD! and, GOD IS LOVE!

It is dangerous to travel upon the borders of virtue. By teaching us that it may insensibly be blended with vice, that their respective limits are not in every case evident and certain, our veneration for it is diminished. Its chief safeguard is a jealous sensibility, that startles at the colour or shadow of deceit. When this barrier has been insulted, can any other be opened at which conscience will arise and proclaim, thus far and no farther, shalt thou advance?

SUNDAY SCHOOL ADDRESS.

By the politeness of a friend we have been allowed the perusal of a valuable address, delivered before the Sunday school of the first parish of Beverly, (Rev. Dr Abbot's) by the Superintendant. The following extract from the first part of the address, will, we doubt not, be perused with interest by all our readers.

To the general support of public worship, and public teachers of religion, the religious observance of the sabbath, the prevalence of family religion, and of family religious instruction of children and youth, to the institution of common schools and the higher seminaries of learning, in the first periods of the settlement of our country, New-England is indebted for much which distinguishes her citizens, for their intelligence, their habits of order, their correct morals, and their serious religious deportment.

No improvements or inventions of the present day, can diminish our reverence and respect for the institutions of our ancestors.—If *we* make improvements we should recollect that *they* laid the foundation; if we invent or discover, we we should consider that it is amidst a blaze of light in the civilized world, of which they only beheld the most distant glimmering.

With unexampled rapidity our country has increased from small beginnings, to be distinguished among the nations of the earth, for its trade, its population, its power, the freedom of its government, and the general diffusion of knowledge.—Religious freedom has kept pace with political. In this country, and perhaps in no other in the civilized world, every one can freely, and without molestation, or restraint, or abridgement of his political privileges, adopt and promulgate, whatever religious opinions he judges to be right.

Whatever shackles upon freedom of inquiry may have existed in former times, they are now no longer known.

The Christian acknowledges no standard of faith but his bible. The inspired writers have no where thought it necessary to present to us a summary of doctrine,—a creed. The whole bible is the gift of heaven to man: by it he may be guided to the knowledge of that religion, which is founded in his nature, adapted to his wants, and intended by its divine author for his improvement in virtue and knowledge, to promote his happiness here, and more clearly to reveal the means by which he may attain to everlasting happiness and glory in another world. Creeds, perplexed with metaphysical subtleties, and nice distinctions, have been invented by man; the indolence and ignorance of the many, the craft and artifice of the few, have favoured their adoption in times past: but of the change of public opinion in this respect, we need no better evidence, than the failure of the attempt, lately made in this state, to impose a creed of man's invention, as a standard by which to decide who *is*, and who is *not*, entitled to Christian fellowship. We, however are disposed to view this attempt as a presage of the expiring struggle of bigotry, rather than the serious, deliberate effort of any particular religious denomination, to bind down the minds of christians to the dogmas of their sect. God has implanted in man the light of reason, by it he must ascertain what is divine truth, without it he is the the sport of chance, the victim of imposture, the slave of bigotry, the benighted child of superstition.

In examining the scriptures we should make free use of such aids as divine providence has placed within our reach. For the result of our examination; for our interpretation, we are only answerable to our consciences and to our God. Freedom of inquiry has led to an examination into the authority of ancient establishments into the correctness of received opinions in religion and morals. Those which derived their chief support from the dust of antiquity, those which are not adaped to the circumstances and wants of the present age; those which are not founded in truth, are fast sinking into oblivion. In this revolution of opinions, although there is much to lead us to rejoice, yet there are attendant circumstances which we regret and lament. It is in the nature of man, that in leaving one extreme he should approach too nearly its opposite. Perhaps in no one particular is this more noticeable than in the observance of the Sabbath, in New England. Our ancestors observed it with Jewish austerity and rigor: but is it not to be feared that in relaxing from their austerity, we have sometimes fallen into an indolent disregard of the benefits offered us by its institution, or have profaned it by devoting its hours to pleasure or the calls of business? We still, however, are of opinion that we have reason to rejoice that in this part of the country the day is, still held in veneration, the object of its institution somewhat understood, and its value somewhat appreciated. We have much to learn before we can derive the greatest advantage from this merciful institution.—Merciful to man in affording an intermisssion to those labours and occupations, which engrossing his whole time, enchain him to worldly and sensual objects, destroy his taste for intellectual and social enjoyments, and deprive him of opportunity for the cultivation of those affections, so well adapted to soften his heart and improve his virtues.

Few there are who do not feel the want of rest; man then ceases from his labour, but it should not be to sink into slothfulness; the best, the pleasantest relaxation is not mere idleness, it is change of object. The due improvement of the sabbath consists not so much in retiring from our usual avocations, as in appropriating the time to the promotion of those social virtues, which adorn and sweeten life, to the cultivation of devout and religious feelings, to attendance on public worship and instruction, and to the religious instruction of our families. These views of the duties of the sabbath sanction the establishment of Sunday Schools; they afford additional means of instruction, they come in aid of parental diligence. [*Communicated.*

BRIEF HINTS TO PARENTS.

Pride and Vanity.—There are few defects which appear earlier in children than pride and vanity. They delight in being noticed, praised, and admired. It is therefore of no small consequence, amidst all our affectionate attentions to them, that we guard against nurturing their self-love, self-importance, and fondness for admiration. We may show them every kindness, we may amuse and make them happy, without flattering their vanity. But here many people are apt to mistake; instead of encouragement judiciously administered, as a just reward of merit, and a stimulus to what is good, remarks are too often made on their persons, their carriage and their dress. And their pleasing sayings, are not only eagerly listened to, but repeated to others in their presence. The ill effects of which are unavoidable.

And is it not more than probable, that parents frequently cultivate the seeds of pride and vanity in their children, by the finery of the dress which they put on them. Hence they become captives to the frivolousness of fashion. And then, present dress, however good, must, if not modish, be thrown off, and one having the charm of novelty take its place.—Christian simplicity certainly demands a reform in this particular.

RELIGION.

Religion has planted itself, in all the purity of its image and sufficiency of its strength, at the threshold of human misery; and is empowered to recall the wanderers from their pilgrimage of wo, and direct them in the path of heaven. It has diffused a sacred joy in the abodes of poverty and wretchedness; it has illuminated the dungeon of the captive; it has effaced the wrinkles from the brow of care—shed a gleam of sacred and tranquil joy in the chamber of death, gladdened the countenance of the dying with a triumphant enthusiasm, and diffused throughout the earth, a faint foretaste of the blessings of futurity. It is as benign as the light of heaven, and comprehensive as its span. And it is in the sky of the christian, it quickens perseverance with the promises of reward—re-animates the drooping spirit—invigorates the decrepitude of age—and directs with a prophetic ken, to the regions of eternal felicity. Like the sun, it gilds every object without being diminished in its lustre, or shorn of its power.

There is a silent chronicle of past hours in the inanimate things amidst which they have been spent, that gives us back the affections, the regrets, the sentiments of our former days; that gives us back their joys without tumult, their griefs without poignancy, and produces equally from both a pensive pleasure, which men who have retired from the world, or particular circumstances have somewhat estranged from it, will be peculiarly fond of indulging.—Above all others, those objects which recall the years of our childhood, will have this tender effect upon the heart; they present to us afresh the blissful illusions of life, when gaiety was on the wing undamped by care, and hope smiled before us unchecked by disappointment. The distance of the scene adds to our idea of its felicity, and increases its recollection; it is like the view of a landscape by moonlight; the distance of objects is lost, but a mellow kind of dimness softens and unites the whole.

When we review that immense structure of the universe in which we dwell; when we think of him whose wisdom has planned the system of being; whose mind comprehends;—whose counsels direct the whole course of events from the beginning to the end of time; by whom nothing is so inconsiderable as to be overlooked, or so transient as to be forgotten; who attends to the concerns of the poor man in his cottage, while he is steering the sun and the moon in their course through the heavens; into what astonishment and self-annihilation do we fall! Before him all our boasted knowledge is ignorance, and our wisdom is folly.—Whenever we cast our eyes on his works and ways, we find all things adjusted in number, weight and measure; and after all that we can survey, Lo! these are but a part of his ways; and how small a portion has been heard of him!

Sympathy of taste is a pleasing attraction.—But congeniality of principles is the cement of souls.

Christian Register.

BOSTON, FRIDAY, JANUARY 16, 1824.

JUVENILE DELINQUENTS.—The Society for the prevention of pauperism in New-York, has resolved to establish a House of Refuge for juvenile delinquents in that city. The object of the institution is to take under its care those young persons who, after having suffered the penalty of the law, for any crimes, are thrown again upon the world without character, and without means of subsistence, and are thus under a temptation to resort, for support, to the same practices which first subjected them to the notice of the law. In this refuge they will support themselves by their labour, and will be furnished with the means of moral and religious instruction, by which it is to be hoped that some, at least, perhaps many, may be reclaimed, and induced to seek a subsistence by honest industry.

This is certainly a most benevolent undertaking, and promises great usefulness. Something of the kind is greatly needed in all our cities. It is evidently a duty, which the wealthy, the enlightened and virtuous part of society owe to those bred up in ignorance and vice,—to furnish them thus the opportunity and means of reformation, when, after having paid the penalty of the law for their first offences, and being made in some degree penitent by their sufferings, they are willing to come under the controul and guidance of the respectable and the benevolent.

There can be no doubt that among the *juvenile delinquents*, of all large towns, there are many who are vicious rather from education, than from any natural perversity of mind, who possess, by nature, amiable and active minds, and who with the advantages which the sons of the virtuous have enjoyed, would have put to shame many who are now received in respectable society. Is not their delinquency then, their *misfortune* rather than their *fault?* Are they not objects of compassion, as well as subjects of legal penalties? And can a Christian community stand acquitted and guiltless before Heaven, whilst it contents itself with using no other means of reformation than such as apply to the bodies of the delinquents, leaving their minds uninstructed, their moral sense and all the better principles of their nature unappealed to, and unassisted?

The attention which has been given to this subject bears no proportion to its magnitude and importance. Though we may well insist that *prevention* is better than *cure*, yet, we should not forget that *to cure* is still a duty.—Whilst, then, we continue our very commendable exertions for instructing the children of the poor and the vicious, let us not refuse a helping and reforming hand to those, who, having but just entered the path of vice, begin to feel its sufferings, and to regret their folly;—to those who have been placed, through the misfortune of their birth, in the midst of temptation and vice, have become victims to its corrupting influence, and after having tasted the bitter penalties of the law for their early offences, and been thrown adrift again upon society without the means of subsistence, without character, and without friends, are ready to supplicate the interference and aid of the benevolent to save them from the almost necessary re-commission of the very offences which first subjected them to the penalties of the law.

Although it seems necessary that such delinquents should be subjected to the penalty of the laws for their offences, yet the man of true benevolence, in view of the moral disadvantages under which they labour, will consider them in the light of defenceless sufferers of an infinite calamity, who not only deserve our sympathy, but may justly claim all the aid which it is in the compass of christian benevolence to furnish, for their rescue. He that should see a helpless infant exposed to the malignant attacks of venomous reptiles or insects, would feel no doubt of his duty to the sufferer, and would need no arguments to excite him to the utmost activity and promptness in affording relief. But how infinitely short of reality does this comparison fall, in illustrating the real calamity to which thetr *moral natures* are exposed! The material, animal nature may suffer, and suffer, and perish in lingering agonies,—and it will be at worst but a limited evil; not so with our *moral nature.* The *spirit*, which comes pure from the eternal source of purity, and which is capable of being raised, from one degree of knowledge and holiness to another, till it shall become qualified for the society and converse of angels, and even the "Father of Spirits,"—the *spirit*, whose happiness is identified with its purity, is not only despoiled at present of its true felicity, by every degree of impurity it contracts, but suffers a calamity which may be truly called *infinite*, for it receives a stain which the labours and regrets of ages cannot wholly wipe away. How truly worthy of compassion then, are the innocent offspring of vicious and depraved parents,—involuntarily exposed as they are, to the loss of that purity which constitutes their true dignity and happiness, and whose loss is the defeat of the grand purpose of existence.—Such is undoubtedly the cause of nine tenths of the juvenile delinquents in all communities.—How long will *Christians* continue to look upon them only as subjects for the vengeance* of the law?

*Though the *professed* object of legal penalties, in all Christian communities, is the improvement of the individual, as well as the safety of society, yet, *is it true in fact*, that the modes and circumstances of punishment, throughout New-England, have in any instance produced any other effect upon the offender, than to harden and confirm him in iniquity?

ORIGINAL COMMUNICATIONS.

For the Christian Register.

REFLECTIONS.

It was the first Sabbath in January. I was awakened in the morning by the mild, bright beams of the winter's sun reflecting upon my face; and rousing me to offer to my Maker, upon the altar of an humble and grateful heart, the only acceptable incense,—prayer and praise.

It was a time, too, that called for especial gratitude and devotion. First, it was the commencement of another year; and thankfulness sprung up in my soul, as the comforts, blessings, and joys, that had filled the former year with gladness, passed in rapid revision before me.—Death had not, as in former years, invaded the precincts of my dwelling: those who gladdened and rejoiced my heart were still around me, cheering and aiding me on through the pilgrimage of life. "The silver cord was not loosed; the pitcher was unbroken at the fountain; the wheel still turned at the cistern." Sickness had not laid her withering hand upon either me or mine; health reigned in my domestic circle without a rival; my cup overflowed with peace and gladness; yea, goodness and mercy were over all my ways.

The clouds of adversity, that had darkened my prospects, and wrecked my hopes in former years, were dispersed; and the sun of prosperous fortune gilded the sky, while gentle breezes wafted my little bark safely o'er the ocean of life. It was the day, too, on which was to be celebrated the holy communion; and praise was again called forth, that a Saviour had been sent, "to seek and to save that which was lost."

The bells rung for church; and the deep silence that had prevailed in the streets was interrupted by the passing footsteps of multitudes hastening to their respective places of worship. I joined with them, and was soon seated in the house consecrated to the service of heaven.

I was there early, and had full time to collect and compose my thoughts, and fit them to take part in the devotional exercises that were about to be commenced. The minister rose, and in a fervent, heartfelt prayer, addressed the throne of divine mercy. An infant was to be presented at the baptismal font, there to receive the seal of its christian parentage, and its adoption into the family of Christ. The services proceeded. The sermon was impressive and appropriate; as is customary, at the conclusion, the preacher gave a statement of the changes which had taken place in the society, by births, marriages, and deaths, during the year which had just closed upon us; and here I could not refrain from casting my eyes over the congregation, thus quietly assembled. Many audible sighs reached my ear, as the speaker adverted to those changes made by the destroying angel.

There sat an aged man, as "on the edge of life, worn with cares and sorrows," whose partner had closed her pilgrimage and has gone, like a shock of corn ripe for the harvest, to that long home from whence none return; and whose grey hairs seemed to say, that, soon he should be numbered with those who go down to the dust from which all are first created. A little further sat one in the prime of manhood; alas, the arrows of sorrow had smitten him, and the iron had entered into his soul. It is said, sorrows seldom come single-handed; he had proved that they did not. The dishonesty of others had caused his failure in business; this was but an outward trial; "riches had taken to themselves wings," and passed away from him; but an amiable wife, and one dear and only child (a son) yet remained to him; but why are they not worshipping with him in the temple of God? Why are they not bowed by his side in prayer? Death has claimed them as his subjects; in yonder burial ground all *that was mortal* of them reposes.

My heart sickened, and I turned another way! but still the drapery of death met my view.—There sat a family, from whose embraces had been torn a brother—a child. Another wept over the memory of a sister. Still another was bowed in sorrow; for a father whose counsels had guided her, and a mother whose example and precepts were wont to lead her on in the path of virtue, were not, "for God had taken them;" she was an orphan, but yet not friendless; there was one to "temper the wind to the shorn lamb." There sat one who had just laid in the grave her youngest born,—an offering worthy heaven,—a pure gem that, like the morning dew, was exhaled to its native sphere, ere the ills and vices of the world had stained its purity or sullied its brightness. Bitter sighs burst from that bereaved mother, as she viewed in the adjoining pew, that smiling infant that had just been presented at that shrine, where she but a little time before had offered hers.—And is not the sad catalogue ended? No. Behold that young female, whose pale cheek and tearless eye bespeak her no common sufferer. Why is she robed in black; and why is dejection and despondence stamped upon so young a flower? She loved, and was beloved; a year has hardly passed, since, with one dearer than any other earthly being, she was united in those bands, which were only to be broken by death; and this usurping messenger has already "laid the axe at the root of the tree," and the "sheaf is gathered into the garner." "Truly the days of man are as grass; as a flower of the field so he flourisheth. For the wind passeth over it, and it is gone, and the place thereof shall know it no more." As if to contrast the joys and sorrows of life more forcibly, there sat near by her, a young couple, as happy, as fearless of trouble, as that young widow had been but a few short months before. Ah, I exclaimed mentally, and is this life! a thousand voices seemed to reply, "It is life." My heart was oppressed; and I silently ejaculated, Father of Mercies, "so teach me to number my days, that I may apply my heart unto wisdom."

Go, mourner, go to the word of God; seek, and find there unfailing and sure consolation; go, read, "they who sow in tears, shall reap in joy—Let not your heart be troubled—In my Father's house are many mansions—I will not leave you comfortless—Blessed are those who mourn, for they shall be comforted."

And you, so young, and gay, and thoughtless, go likewise and learn that "there is an appointed time to man upon earth."

"Remember if thy years be many, and thou rejoice in them all, yet will God bring thee into judgment." T**a.

For the Christian Register.

MR REED,—In your paper of Nov. 21, my attention was caught by the advertisement of Dr Abbot's "Seasonable thoughts on Baptism."—"A discourse delivered at Beverly, Feb. 1812. Fourth edition." I concluded that this was the sermon which had been peculiarly useful in my parish, and one of the editions of which was published at a country press in my neighborhood, under the title of "A Father's Reasons for baptising his infant Child." I perceived, however, that the preface, which makes a part of your advertisement, mentions a second discourse, illustrating the doctrine that *the children of baptized parents, not scandalous, should be baptized.* I immediately sent for the pamphlet and have read it with great satisfation. Fearing that the error and confusion of the advertisement arising no doubt, from the carelessness of some clerk, may prevent many from purchasing the tract, under the supposition that they have it already, I hope that you will give this communication a place in the Christian Register.—The pamphlet contains *two* discourses, the first delivered in 1812, and the last in 1823. The first has deservedly had an almost unparalleled run, and is peculiarly adapted to popular use. It is a fine specimen of parental feeling, of christian temper, and of conclusive argument on the question of infant baptism, which, in a single half hour, the plainest minds may read and apprehend.

The second discourse, however, is the most powerful, and at the present day, by far the most needed. It has for a long time been astonishing to my mind, and to many clergymen with whom I have conversed, that baptism was falling into very general desuetude. An earnest paragraph in a sermon, perhaps a whole dicourse on the subject, and a little pastoral conversation, seem to have been all that has been done to arrest the evil, before the appearance of this truly "seasonable" dicourse of Dr A. Many years ago, some influential individuals in Connecticut adopted the rigorous and unscriptural theory, that the children of *visible saints*, or of parents who come to the Lord's table, alone were entitled to baptism.—From that school, candidates issued, some settled in Massachusets, and, with indefatigable zeal and perseverance, finally induced their churches to drop the owning of the covenant, and to confine the ordinance to the families of church members. The example once set, was soon followed by other candidates, inclined to be thought of the *strictest sect of our religion.* To justify the innovation, much reproach was cast on the ancient practice, and terms of contempt put in the mouth of common people, till at length a very considerable number of churches have been led formally to adopt the exclusive system.

This state of things does not appear to have obtained through inquiry, but the neglect of it. A calm, careful, scriptural, historical view of the question, seemed necessary to enlighten and to convince the people. This has been done in the tract, entitled "Seasonable thoughts on Baptism." And I look to its general circulation with great hope, and a degree of confidence that it may serve to recall at least many congregations to the salutary practice of our fathers, and of the great body of christians in all ages.

In the second discourse the author has followed the popular and convincing method of the first, giving the argument historically. The sermon evinces research and care; and the reader who sits down to its perusal with a tolerable degree of candour will rise up convinced that *children of baptized parents, not scandalous, should be baptized.*

I feel interested in this subject, and possibly you may again hear from SILVANUS.

The Minor Review.

ART. 1.—*Sparks' Collection of Essays and Tracts. No. 5.*

We are persuaded that we should render the readers of our columns an acceptable service, by an occasional notice of the several religious publications which are weekly issuing from the press. Many of them are of great interest, but necesarily of limited circulation. The readers of the REGISTER, who have not access to the works themselves, might be glad to know something of them from those who have read them, and to have samples of them in shape of extracts, when they cannot obtain the whole. If it were possible, too, to notice in a general way the theological writings of the day, we should make our little pages the record of the times—the history of our religious literature; in which we might hereafter trace the progress and revolution of opinions, and revive the recollection of books as well as events, which had long before perished.

It is with something of this feeling that we commence THE MINOR REVIEW—a humble title for our essays, for our object is humble. We make no pretensions to the chair or the authority of the critic, and have no design to indulge in long speculations or ingenious dissertations. Our object is simply this—to tell our readers what is issued from our religious presses, what new books are calculated to make them better, and what they should avoid as worthless or mischievous:—what they should read and what they may buy, and what they may distribute; in this way to diffuse, as far as lies in our power, a knowledge of the workings of the religious mind amongst us, and of the interesting events in our churches, which are commemorated by memoirs and discourses.

We seize the occasion of our first number, to speak of the quarterly publication of theological tracts by Mr Sparks—the fifth number of which has just made its appearance. We have always thought this a most commendable enterprize, and we take this opportunity to urge it upon the patronage of our readers. They will find it a valuable repository of theological knowledge, bringing to their acquaintance books and authors of whom they might otherwise have known nothing. Some of the tracts selected hitherto may be thought perhaps to have too little general interest, and to be designed rather for professed theological students than for men in common life. Yet even those, against which this objection most forcibly lies, will be found profitable to every one who is not too indolent to read them; and it should be considered that such are only scattered here and there in the collection, and by no means constitute the whole. Besides, as this publication is intended expressly for the promotion of religious *knowledge*, rather than directly religious *practice*, it cannot be expected that all should be light and easy reading. They must look to other collections for this—to the English tracts published by Wells & Lilly, or to the tracts of the Boston Publishing Fund. They are simple, affecting, and narrative, addressed to the heart, and designed to guide the life.—The present collection has a purpose altogether distinct—to enlighten the mind, and increase an accquaintance with religious truth.

The indefatigable editor has prefixed to each tract some account of the life and character of its author. These notices, which are done with great judgement, very much increase the interest and value of the publication. They revive the memory of excellent men who lived long since, and of whom we delight to know something, and this acquaintance with the writer imparts an interest to his work. Who, for instance, does not read with tenfold eagerness and wonder, Sir Isaac Newton's *Letters on two Corruptions of Scripture*, after having just read the account of his amazing genius, and prodigious labors in the department of philosophy. We view with astonishment this great man, occupied as we should think, every day and hour with his public duties and philosophical studies, with no leisure as we should imagine, for any other pursuits—yet investigating minutely and at great expense of time and critical sagacity, these intricate unsettled points in biblical criticism—showing himself master of his subject, and as much at home with manuscripts and the Fathers, as with his astronomical apparatus.

The present number contains selections from the works of that eloquent preacher and pithy writer, Robert Robinson. There is a point and smartness in his style, and an eccentric originality in his mode of presenting and illustrating subjects, which will render this number particularly a favorite with its readers. At the same time there is a sound good sense, and strength of reason which will render it useful. He was a zealous champion of religious liberty, and wrote with all his might for the principles of the reformation, freedom of conscience and universal toleration. It is from his fine writings on these subjects, that Mr Sparks has chiefly selected. He preached with great energy, and was admired by the humble to whom he principally addressed himself, as well as by those who were capable of estimating the power of his genius, and passing a critical judgement on his performances. He generally preached extempore, in the most familiar way. Of the few sermons of his which have been published, two are contained in the work before us.

If our readers would know more of this distinguished man, we refer them to the work itself. We can tresspass on our columns at present no further than to extract the following short passages:—

"His thoughts early took a religious bias, and after going to London, a constant attendance on public wor-

ship was among his greatest pleasures. Gill, Guise, Romaine, and Whitfield were his favourite preachers. His diary at this time indicates no small degree of religious enthusiasm, and proves him to have gradually attached himself to the Methodists. Whitfield, in short, was his adviser and friend, to whom he applied in all cases of spiritual difficulty, and with whom he familiarly corresponded. On one occasion, Whitfield read to his congregation at the Tabernacle two of Robinson's letters, while the writer was present."

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"When his talents and virtues had gained him a name in the world, some of his relations, who seem to have forgotten him before, made an attempt to bring him back to the episcopal church. The following incident is mentioned by Dr Rees, the learned editor of the Cyclopædia, in his sermon preached on the occasion of Mr Robinson's death. 'A rich relation, who had promised to provide liberally for him, and who had bequeathed him a considerable sum in his will, threatened to deprive him of every advantage which he had been encouraged to expect unless he quitted his connection with the dissenters; but the rights of conscience, and the approbation of God were superior, in his regard, to every worldly consideration; he preserved his integrity, steadily maintained his principles, and persevered in his connection with the dissenters, but forfeited the favour of his relation, and every advantage which, living or dying, he had in his power to bestow.' This conduct was consistent with his character through life. A high minded independence, conscientious regard for truth and liberty, and unyielding adherence to his religious impressions, were among the shining virtues, which never forsook him.

"The causes leading to his separation from the methodists are not distinctly known, but he had not preached with them more than two years, when, at the head of a few persons associated for the purpose, he formed an independent society in Norwich. At this time he was a Calvinist, and constructed the confession of faith for his new society on Calvinistic principles. He adopted the rules and discipline common to other independent churches, and administered the ordinances after the same manner.

"In the year 1759, not long after this society was organized, Mr Robinson was invited to take charge of a Baptist congregation at Cambridge. He was already convinced, that adults only were the proper subjects of baptism, and he had himself been baptised by immersion. The Cambridge society was small, and the pecuniary circumstances of its members such, as to afford him no more than a very scanty support. When he commenced preaching at Cambridge he was twenty-three years of age, and two years afterwards he was ordained according to the usual mode of the dissenters. He had been married a little before to a young lady of Norwich."

"Mr Robinson's own account of his settlement, written at a later period of his life, will show his prospects to have been not the most flattering. In reference to this subject he observes: "The settlement of Robinson seems rather a romantic, than rational undertaking, for this pastor was to be maintained. He had not received above ten guineas from his own family for some years; he had no further prospect of receiving any; his grandfather had cut him off with a legacy of half a guinea. He had received only a hundred pounds with his wife, and this he had diminished among the methodists. He had never inquired what his congregation would allow him, nor had any one proposed any thing. They had paid him for the first half-year, three pounds twelve shillings and five pence; they had increased since, but not enough to maintain him frugally; there was no prospect of so poor a people supplying him long, especially should his family increase, which it was likely to do. Besides, the congregation, through the libertinism of many of its former members, had acquired a bad character. These would have been insurmountable difficulties to an older and wiser man; but he was a boy, and the love of his flock was a million to him. His settlement, therefore, on this article, should be no precedent for future settlements."

He resisted a similar temptation again, when his *plea for the divinity of Christ*, had brought him into high estimation.

"It was whispered, and more than once proclaimed aloud, as a thing to be lamented, that such a man should be a dissenter, and waste his days in strolling with a bewildered flock beyond the enclosures of the true faith. Gilded offers were made to him, if he would have the conscience to slide out of his errors, go up from the unseemly vale of poverty, and take his rest on the commanding eminence of church preferment. To these overtures he was deaf; from his principles he could not be moved. When Dr Ogden said to him, in trying to unsettle his purpose, "Do the dissenters know the worth of the man?" he replied, "The man knows the worth of the dissenters." This reply he verified by his warm devotedness to their interests through life."

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"Mr Robinson's celebrated volume of *Village Sermons* was published in 1786. We have already observed, that it was his custom to preach in the neighbouring villages, and frequently he tarried at a place over night, and held religious service early in the morning, before the labourers were gone to their work. In summer these exercises were conducted in the open air, and fully attended. The above volume is composed of discourses delivered on these occasions, and written out afterwards as dictated by the author to an amanuensis. They had evidently been prepared with care in his own mind, and they contain a copiousness of language, a felicity of illustration, and a readiness in quoting and applying appropriate passages of scripture rarely to be witnessed. They were framed for a particular purpose, that of enlightening and improving the less informed classes of society; and whoever reads them will not wonder, that this purpose was attained, and that even those for whom the things of the world had attractions should resign for an hour the labor of gain, and listen with delight, to the persuasive accents of the preacher. They may be read with profit by all, who love to contemplate the workings of a powerful mind in recommending and enforcing the principles of a holy religion, who are captivated with the inventions of genius, the current of a natural eloquence, sound words uttered in the spirit of christian philanthropy, and sentiments breathing the influence of a rational, fervent piety."

It is not to our purpose to extract from the author himself. Our readers may remember many specimens in the former numbers of the Christian Register. We are persuaded they will turn eagerly to the tract here presented them, and feel, as we do, that the compiler has done a good service in bringing it forward.

GENERAL INTELLIGENCE.

Literary Curiosity.—We are informed that Mr Wood has in his possesion an ancient illuminated Manuscript Work. This Book is composed of vellum, and is supposed to have been written about the year nine hundred; consequently it is about *one thousand years old*. It is in excellent preservation, and the coloring is truly brilliant.—*Balt. Pat.*

Medical School in Boston. **The number of students attending the Medical Lectures of Harvard University, at the Massachusetts Medical College, in this city amounts this year to *one hundred*, exclusive of Druggists and gentlemen not pursuing the medical profession, of whom a considerable number attend. Of the medical students it appears, by the printed catalogue, that 65 are from Massachusetts, 6 from Maine, 10 from New Hampshire, 3 from Vermont, 5 from Rhode Island, 2 from Connecticut, 3 from New-York, 1 from Virginia, 2 from South Carolina, 2 from Nova Scotia, and one from the Island of St Helena. The increase since last year is about 20.**

The Comet.—On account of the cloudy weather there have been only a few opportunities of observing the Comet. On the morning of the 4th inst. it was seen in the constellation of Hercules, about midway between the stars *beta* and *delta*, distant from Arcturus 36° 52. It has not been in Serpentarius, as stated in several of the accounts given in the newspapers. Its apparent course has been from the left to the right arm of Hercules. The following distances were taken with a sextant, between 5 and half past 5 o'clock, this morning; namely, from Arcturus, 34° 40. from Benetnash 43° 14, and from Gemma 16° 07; from which the place of this comet for this time will be found to be in declination 23° 58, or in the tropic of Cancer, and right ascension 249° nearly. It rises a little after 2 o'clock in the morning, and sets a little after sundown. Its apparent course being westerly, it will continue to rise earlier and earlier, and will be visible for a longer time each day, before it is lost in the twilight. It is about as conspicuous as the comet of 1819, or Encke's, and it sends out a faint luminous train, that may be traced in a clear atmosphere through an arc of 6 or 7 degrees.

Every phenomenon in the heavens, reminds us of our entire want of the necessary apparatus for a proper course of observations.—There is scarcely a corner in Europe unprovided with a building and instruments of this kind. No less than one hundred and thirty observatories, most of which are costly and well furnished, attest the interest that is felt for astronomy in that quarter of the globe, whilst not one is to be found throughout the whole American continent.

Cambridge, Jan. 7.

The Greeks.—A new appeal of the Greek Committee to the British public in general, and especially to the friends of religion has just appeared.

Lord Byron offers $20,000 to the Greeks, and 12,000 per ann.

The Greek fund at New York is augmented daily by liberal donations.

A meeting in favour of the Greeks was held at Charleston, S. C. on the 30th inst.

$918 have been obtained for the Greeks by a benefit at the Philadelphia Theatre.

Mr Bergasse, a native of Scio, has given $100 to the Philadelphia Greek Fund.

A Ball, unprecedented in splendour, and for the number present, was given at New York, on the 8th inst. for the benefit of the Greeks.—The nett proceeds of the ball are said to have been upwards of $2,000.

About $50 were collected at the New-England Museum on Thursday evening for the benefit of the Greeks.

The Maryland Law Institute has appointed Mr Wm. G. Read to deliver an Oration in favour of the Greeks, —on which occasion a collection is to be made in aid of the Fund.

Colleges. The following is given to us as a correct statement, taken from the Catalogues of 1823, of the number of Students in the several northern Colleges, including the Amherst institution, with the number in each belonging to this state.

1823.	*Under graduates.*	*From Mass.*
Harvard,	267	191
Williams,	118	71
Amherst,	126	79
Yale, (Con.)	374	68
Brown, (R. I.)	154	94
Bowdoin, (Maine)	123	15
Waterville, "	34	5
Dartmouth, (N. H.)	141	21
Middlebury, (Vt.)	85	6
Burlington, "	53	0
Union, (N. Y.)	209	18
Total	1684. Total fr. Mass.	569

B. D. Adv.

Trade of New York.—The Arrivals from foreign ports in 1823, were 332 ships, 6 barques, 433 brigs, 399 schooners, and 47 sloops —total 1217. The number of Passengers arrived, was 4,999.

Of the above arrivals, 1087 were American vessels, 1 Colombian, 91 British, 4 French, 5 Swedish, 1 Danish, 8 Dutch, 6 Hamburg, 3 Bremen, 1 Russian, 4 Haytien, 3 Portuguese, and 3 Spanish.

Amount of duties on imports and tonnage, for the year ending Sept. 30, 1823, $9,956,119,01.

State House Burnt.—On the 3d of December the State House of the State of *Illinois* at Vandalia, was consumed by fire, together with the books and implements of the Receiver of Public Moneys, and the regalia of the Masonic Lodge.—The fire was accidental. On the next day, a subscription was set on foot to rebuild the State House, and the Governor (Coles) for some cause did not choose to sign the paper; when at night a *mob* of Vandalians (not to say Vandals) dragged his effigy through the streets, and then burnt it amidst groans, and the cry of "*State House or death.*" It is added that they were headed by a Col. Berry. The Governor treated the transaction with contempt, and had received the expression of respect from every gentleman in the town.

The Committee in New-York, acting in behalf of the Wiscasset and Alna sufferers, acknowledge the receipt, from various sources, of the sum of $1608,19.

Office Hunting. A Pennsylvania paper states that there are *three hundred* applicants for the office of Flour Inspector for the city of Philadelphia!

Dr Fansher, who has devoted his attention almost exclusively to the Kine Pock for the last ten years, is now engaged in spreading this blessing in Connecticut.

It is said a case of Small Pox has occurred at Ashfield, Mass. *Palladium.*

A citizen of Baltimore has offered to loan $200,000, towards making a Canal from that city to the Susquehanna.

The Ohio papers have nominated Gen. Wm. H. Harrison as Minister to Mexico.

The arrangements for manufacturing Flannel in Massachussets, are now so extended, that it is stated 30,000 pieces will be made this year within 40 miles of Boston.

The Steam-Boat William Lowndes, a new boat, and on her first trip between Charleston and Hamburg, S. C. caught fire on the 31st ult. in Savannah River, and was burnt to the water's edge. The passengers, fifty in number, with the captain and crew, with difficulty made their escape. The whole of the valuable cargo and passengers' baggage were lost. After the boat had burnt to the water's edge, she immediately sunk to the bottom.

As there was an alarm of powder being on board, the passengers had barely time to escape with what clothes they had on. N. York will suffer, as there were on board a great many goods, received from the different lines of packets, this boat being the first vessel that could take them. The loss is serious, not much being insured.

The people of the Republic of Colombia have turned their attention to the probability of new attempts from Europe against their Independence—and are beginning in season to strengthen their maritime frontier.

In 1822, the Lunatic Hospital in Kentucky, cost the State $15,490—in 1823, 19,013.

Canada.—The number of arrivals at Quebec, last year, were 43 less than the preceding. The vessels built, one more. The value of merchandize £5323 less —the quantity greater. Gallons of Wine 84,316 more. Brandy an increase of 275 per cent. In Rum the decrease is 317,278 gallons.—In Molasses the decrease has been 300 per cent. The importation of Teas in 1822 was 134,379 lbs. in 1823 only 70,925. They seem to suspect the balance was smuggled. The price of Timber had fallen to 2 1-2d per cubic foot. The population of Canada is supposed to double every 20 years.

It has been proposed at Montreal to discontinue the Bank of Canada.

One of the first effects of the new system of Havanna, appears in the appointment of a Censor of the Theatres, and an inspector of the Press.

Excesses continued to be committed in Ireland, several arrests had taken place under the insurrection act. The typhus fever had broken out in some of the districts.

The distinguished friend of Spanish Liberty, Vilanceuva, and some members of the late Cortes, have arrived in Ireland.

Gen. Mina has arrived at Plymouth, (Eng.) in a French brig of war. The celebrated Arguelles, a member of the Spanish Cortes, has also arrived at Plymouth.

The widow of the celebrated circumnavigator, capt. Cook, is still alive, and resides at Clapham, having survived her husband *forty four* years.—*Eng. pap.*

Two men have been publicly whipped in Wales, pursuant to their sentence, for stealing from the wreck of the brig Flora, from Charlestown, cast away on that coast.

Congressional Proceedings.

SENATE.

Friday, Jan. 2. A communication was made to both Houses by the Secretary of State, announcing the receipt from George G. Barrell, Esq. American Consul in Malaga, of a *Portrait of Columbus*, procured by Mr Barrell, at Seville, and presented by him to the American nation, to be placed among the Portraits of other distinguished men in the capitol.

Another petition from Philadelphia, praying for a revision of the tariff was committed.

The Greeks. Mr Hayne presented the resolution adopted by the Legislature of South Carolina, expressing their sympathy in the cause of the Greeks, and the pleasure they should feel at the recognition of the independence of that people. Laid on the table.

The resolution on the biennial election of the officers of the Senate was postponed to Monday.

Mr Holmes, of Maine, gave notice that on Monday he should ask leave to introduce a bill, the better to secure the accountability of public officers. Adjourned to Monday.

Monday, Jan. 5. Mr Lloyd of Massachusetts submitted a resolution, instructing the Committee on roads and canals to inquire into the expediency of requesting the President to cause a survey to be made of the best route for opening a navigable communication between Buzzards Bay and Barnstable Bay; and to report on the practicability of constructing a canal through the isthmus which separates the bays, of sufficient depth to admit vessels of war to pass the same.

Several private bills and reports were acted on.

Friday, Jan. 7 An abstract of the contingent expences of the navy department, from Oct. 1, 1822, to Sept. 30, 1823, amounting to $203,671,59, was received.

Mr Barbour submitted a resolution for requesting the President to furnish the Senate with information shewing the State of the relations between Spain and the United States from the ratificaton of the Florida treaty up to the present time; and the effects produced on those relations, by the United States having established diplomatic intercourse with the governments of North and South America.

HOUSE OF REPRESENTATIVES.

Wednesday, Jan 7. A list of balances due by individuals to the Government, was presented, and ordered to be printed.

Some discussion took place on Mr Webster's resolution relative to the Greeks, which it was expected would be called up on Monday, but which some gentlemen wished might be deferred. Mr Webster said, he felt solicitious—perhaps too solicitous —to bring on his motion as early as convenient, especially as some mistaken notion, as he thought, of its nature and tendency, had gone abroad. He was fully persuaded that the course indicated by that motion was precisely that which he thought the government ought to adopt; that nothing less than that would satisfy the public feeling or the public expectation, and that the sooner it was done the better.

Mr Breck's resolution, calling for specific information on the subject of the commerce between the United States, and the countries under the Turkish government, &c. was adopted.

A bill to lay out a road from Memphis, (Tenn.) to Little Rock, in Arkansas, was ordered to a third reading. Ayes 79, Noes 58.

The Annual report of the Secretary of the Treasury was received, and 6000 copies ordered to be printed.

A bill to lay out and open public roads, in Florida, passed a third reading. Adjourned to Monday.

Wednesday, Jan. 7. Several unfavorable reports and private petitions, were made and laid on the table.

The report of the Secretary of War, respecting certain contracts for cannon, was referred to a select committee. Much of the time on Tuesday and Wednesday was consumed in discussing the question respecting the election of Mr Wilson from New-York. It was finally decided that he was not elected, and that the seat which he occupied belonged to Mr Adams.

Massachusetts Legislature.

SENATE.

Thursday, Jan. 8 Estimates of taxes for the counties of Berkshire, Franklin, Worcester, Middlesex, Essex, and Barnstable were committed.

A report on the condition of the jails in Essex county, was laid on the table. Various petitions were referred to joint committees. The committee on turnpikes was directed to report on the expediency of encouraging the use of broad wheels.

Friday, Jan. 9. The report of the committe on the Militia Laws, was called up and re-committed.—Various petitions and remonstrances were read and committed. A petition of J. G. Coffin and others, in behalf of the Massachusetts Medical Society, relative to preventing the sale of medicines by unlicenced persons, was called up from the files of the last session, and committed.

A report relative to the state of the jails in Middlesex was read and ordered to lie on the table.

Saturday, Jan. 10. The joint committees were directed to resume their labours. A committee was instructed to report on the expediency of amending or repealing the laws respecting the *impounding of cattle.*

A committee was appointed to consider a roport made at the first session, relative to the taxing of personal estate belonging to manufacturing companies.

Reports were made on the state of the jails in Barnstable and Norfolk counties.

Monday, Jan. 12. A county estimate of tax for Norfolk, was committed.

Reports of the state of the jails in Worcester, Berkshire, Nantucket and Dukes counties, were laid on the table. Various petitions and remonstrances were read and committed.

Tuesday, Jan. 13. A committee was appointed to inquire what alterations are necessary to be made in the *Inspection law.*

A large number of petitions was read and committed. Adjourned.

HOUSE OF REPRESENTATIVES.

Thursday, Jan. 8. The various subjects recommended to the atttention of the Legislature, in the Governor's Message was referred to separate committees.

The committee on the State Claims was directed to ascertain the amount of money paid to all the commissioners, in presenting and prosecuting the same.

Annual Treasury Report. The Treasurer exhibited a detailed account of the receipts and expenditures from Jan. 1 to Dec. 31, 1823, inclusive. Read, and sent down.

Friday, Jan. 9. A committee was appointed to inquire into the expediency of repealing the acts establishing the salaries of the judges of the Supreme Court —and also of of the Governor.

Saturday, Jan. 10. A bill respecting Public Worship and Religious Freedom was read. 300 copies ordered to be printed, and Thursday assigned for the second reading.

Various petitions were read and committed.

Monday, Jan. 12. A joint committee was appointed to report on the expediency of amending the law concerning paupers.

Leave for a bill was given to the Massachusetts Hospital Life Insurance Company. Various petitions and remonstrances were read and committed. A resolve passed on the treasurer's annual account.

Tuesday, Jan. 13. A bill relative to the Mass. Hospital Life Insurance Company passed to be engrossed. A committee was appointed to inquire into the expediency of requiring that the town clerk of any town be notified of attachment of real estate by mesne process. Various petitions were read and committed. Adjourned.

MARRIED,

In this city, Mr David W. Hill, to Miss Sarah B. Jones.

At Sterling, Mr Warren Townsend, of Lancaster, to Miss Almira Bennet, of the former place.

In Scituate, Capt Joshua D. Turner, of Hingham, to Miss Elizabeth Copeland.

DIED,

In Dedham, Mrs Abigail Gay, aged 75 years, wife of the late Mr Timothy Gay.

In Hingham, Mrs Chloe, wife of Mr Isaiah Tower, aged 27.

In Brunswick, Me. Major Jonathan P. Pollard, aged 65, formerly of Billerica, Mass. He was a brave officer under Gen. Washington.

In New York, Mr Ebenezer Emerson, aged 31, formerly of Boston.

In this city, Sally, wife of Mr John Snelling, aged 38; Mrs Mary Marshall, 34.

On the 11th inst. George Merriam, son of James and Elizabeth Merriam, aged 8 years.

Theological Tracts.

JUST published by OLIVER EVERETT, No. 13 Cornhill, "A Collection of Essays and Tracts in Theology. By JARED SPARKS." No. 5, for January, 1824.

CONTENTS.

Robert Robinson; Uniformity in Religion—Right of Private Judgement—Nature and Objects of Baptism, as regarding Church Fellowship—Reflections on Christian Liberty, Civil Establishments in Religion, and Toleration—Hints concerning the Institution and Discipline of the Primitive Church—The Spirit of God the Guide of Good Men—The Christian Religion easy to be understood—The Jews. Jan. 16.

Gospel Advocate.

JUST PUBLISHED by J. W. Ingraham, Franklin Avenue, Court-street, the Gospel Advocate, for January, 1824.

CONTENTS.

Theological; Bishop Griswold's Address to the 8th Convention of the Eastern Diocess, at Windsor, (Vt.) Sept. 25, 1823—The Last Hours of Archbisop Laud—Important Concessions in Dr Beecher's Ordination Sermon—On Tate and Brady's Version of the Psalms—Adversaria; Self-knowledge in Preachers and Hearers.

Religious Intelligence; New Jersey; Fortieth Annual Convention—Committees; Parochial Reports—Recapitulation—General Convention of 1823; Delay in publishing Journal; House or Clerical and Lay Deputies; Officers; Committee's Reports; Resolutions; Psalms and Hymns—Committees; Contingent Expences—Seminaries of Learning—General Theological Seminary; Trustees; Committee for publishing Journals—House of Bishops; Bishop of North Carolina; Resolutions; General Theological Seminary—Literary Intelligence; Horne's Introduction to the Study and Knowledge of the Holy Scriptures, 4th edition; Recommendations—Works of Bishop Beveridge.

Jan. 16.

Geneva Catechism,—Third Part.

JUST PUBLISHED, at this Office, for the Trustees of the Publishing Fund, "Questions and Answers upon the Duties of the Christian Religion, being the *Third Part* of the Geneva Catechism." Jan. 2.

POETRY.

SUNSET THOUGHTS.

How beautiful the setting sun
  Reposes o'er the wave!
Like virtue, life's drear warfare done,
  Descending to the grave;
Yet smiling with a brow of love,
  Benignant, pure, and kind:
And blessing, ere she soars above,
  The realms she leaves behind.

The cloudlets, edged with crimson light,
  Veil o'er the blue serene,
While swift the legions of the night
  Are shadowing o'er the scene;
The sea-gull, with a wailing moan,
  Up starting, turns to seek
Its lonely dwelling place upon
  The promontory's peak.

The heaving sea, the distant hill,
  The waning sky, the woods,
With melancholy musing fill
  The swelling heart, that broods
Upon the light of other days,
  Whose glories now are dull,
And on the visions hope could raise,
  Vacant, but beautiful!

Where are the bright illusions vain,
  That fancy boded forth?
Sunk to their silent caves again,
  Auroræ of the North;
Oh! who would live those visions o'er,
  All brilliant though they seem,
Since earth is but a desert shore,
  And life a weary dream!

MISCELLANY.

KNIGHTS OF ST JOHN OF MALTA.

The following is an extract from a brief account of this once famous body, given in a late London paper received at the office of the National Gazette.

As early as the eleventh century (1048) some merchants from Almafi, in Naples, founded a Church in Jerusalem, and built a monastery which they dedicated to St John the Baptist.—The Monks, who took the name of Johnannites, or Hospital-Brothers, were bound to take care of the sick and poor, and to protect Pilgrims against the incursions of the Saracens. This religious order, which gradually obtained large possessions, was in the beginning of the 12th century converted into a temporal or Knightly Order, with reservation of the Monachal Order, by the Master, Raymond du Puy. The duties of this Order, besides the vow of obedience, chastity and poverty, consisted in defending the church against the Infidels. Raymond divided all the knights into three classes—*Knights* who should bear arms; *Capellane* (the clergy properly so called,) and *Serventi d'Arme* (Arm bearers)—The last mentioned were to take care of patients, and accompany pilgrims. The Order long stood its ground against the arms of the Saracens and Turks, but was at length expelled from Palestine towards the end of the 12th century. It then conquered Cyprus, but lost it again and established itself towards the beginning of the 14th century, in Rhodes, in the possession of which the Knights remained above 200 years. Expelled thence by Sultan Soliman II, (1522,) they betook themselves to Candia, then to Venice, Rome, Veterbo, but particularly Nizza, Villa Franca, and Syracuse, till Charles V. in 1530, gave them Malta, with the islands of Gozzo and Comino, under condition of making constant war against infidels and pirates. From thence-forward they were generally called Knights of Malta. Here they stood a powerful attack of the Turks, in 1565; in which, however, they suffered great loss.—They continued their maritime warfare against the Turks down to the latest times; but in 1760, had it not been for French interferencet, they would probably have been conquered. Since that time they were deemed insignificant enemies, and their fights at sea were not unfrequently sham fights merely. The internal regulation of the Order, which was spread over all Europe, where it every where had great possessions, was the following: The Head, who was called *Grand Master of the Holy Hospital of St John of Jerusalem, and Guardian of the Army of Jesus Christ*, resided at Valetta, on the Island of Malta, had the dignity of a Prince, and received from foreign powers the title of *Altezza Eminentissima*. He received 6000 *Scudi* a year from the Treasury of the Order, with all the dues of the Islands of Malta, Gozzo, and Comino, so that his yearly income might amount to nearly a million of florins. The temporal power was principally in his hands; he was, however, controlled by the heads of the different Tongues, who gave laws, regulated taxes, &c. The spiritual power, that is the immediate concerns of the Order, were managed by the Chapter, which consisted of eight *Ballivi Conventuali*, and the Grand Master was President.

On the death of a Grand Master the eight Tongues, which we shall hereafter specify, named twenty-one Representatives, these again named three Electors, namely, a Knight, a Priest, and one of the *Serventi d'arme*. After these three had adopted thirteen other members as Electors, the new Grand Master was elected by all of them. The most dignified places in the Order were filled by the heads (*Pillers*) of the eight Tongues, in which the Knights were divided from the nations of which they consisted.—These Tongues had the names of Provence, Auvergne, France, Italy, Arragon, Germany (the highest Tongue) Castile and England.—From these Tongues the *Ballivi Conventuali* were chosen, and their possessions were divided into *Priorates*, and these into Bailiwicks, and these again into Commendatures. Of the Priorates, the German was first, and called the Grand Priorate. It was filled by the German Master, who was always a Prince of the Empire, and resided in the Mastery of Mergenthiem, in the castle of Neuhaus. The last German Master was Maximilian, Elector of Cologne. Under the German Master stood the Johanniti Master, the Master in the Mark, Saxony, Pomerania and Wendland, who exercised jurisdiction over Brandenburg, Hungary, Bohemia, and Denmark, and resided in Heitersheim, in the Breisgan. The last Johanniti Master, a Count of Reichenbach Fourmaigne, lost by the Peace of Presburg, and the institution of the confederation of the Rhine, all his possessions in the western part of Swabia, which went to the Grand Duke of Baden. England, as early as the 16th century, separated from the Order; the three French Tongues lost their existence during the Revolution; the Castilian and Arragonese were separated from Malta after the peace at Amiens, and the Italian and German Tongues had also ceased during the late events. The Order may therefore be considered as at an end, especially as Malta was formally ceded to England. The Knights of St John observed, besides the above named vows, the rules of the Augustine order; the Protestants were, however, not obliged to live unmarried. All the members were obliged to be of good, old nobility. The Knights who could prove their ancestry in the strictest manner were called *Cavaliera di Justizia*; the others on the contrary, who found it difficult to prove the antiquity of their families, but who were taken into the Order on account of their merits, were called *Cavalieri di Grazia*. The duty of the Knights, to take the field three times against the heathen or against the pirates, was in latter times but little observed, and, by the Peace of Amiens, all hostility against the Turks was put an end to. The dress of the Knights consisted, during winter in a long black cloak; on the left breast they wore an eight cornered star, in the middle of which was a golden cross: in war they were adorned with a red girdle and a silver crucifix. The order was subjected to the Pope only in ecclesiastical affairs, and in all temporal matters the order was invested with the full powers of sovereignty. Their naval force consisted, in 1770, in four gallies, three galliots, four ships of sixty guns, and two frigates of 36, as well as several small vessels.

From the London Journal of Medical Science.

VACCINATION.

By endowing an institution in this metropolis for gratuitous vaccination, and for supplying lymph to applicants in all parts of the kingdom, free of expense, the British government has made an effort to diffuse the benefits of vaccination, which is highly creditable. *By making application to this Establishment, in an enclosure addressed to the Secretary of State for the Home Department, lymph can be obtained* FREE OF ALL EXPENSE. The poor, our author remarks, should be vaccinated at the expense of the parish in which they *reside;* and, in many situations in the country, we have no doubt that such an arrangement would facilitate the extension of cow pox more effectually than any other. Our medical friends in the country inform us, that they experience increasing difficulty in promoting the practice of gratuitous vaccination, in consequence of a prejudice the poor entertain, either with respect to the quantity of the morbific fluid employed, or the views of the inoculator. In large towns, particularly where the greater part of the inhabitants are employed in manufactories, institutions should be formed to promote the general diffusion of the cow-pox; and where great apathy or prejudices might exist among the lower orders, we think it might be useful to connect some immediate advantages with the practice. The plan of allowing a bounty on inoculation must, in populous districts, be partial in its operation; and those only would accept it, who were in extreme poverty and distress, on account of the prejudices above stated, which we apprehend would be found prevailing in all parts of the empire; and which, we fear, would rather be increased than diminished by the practice. Our author proposes, that all heads of families should refuse to take into their houses servants liable to small pox; and he thinks that guardians of the poor would not exceed their duty, by inquiring of every pauper, who applies for relief, on account of an additional number of children, whether these have been vaccinated, and by giving them accordingly a liberal or rigid allowance. It would be advantageous, if it were practicable, to compel all the poor indiscriminately, who have not had the small pox, to be vaccinated before they receive parish relief. Their interests and immediate wants would thus invite them to perform their duty towards their children, without increasing the heavy burdens of the more opulent and industrious. A wholesome regulation had existed at Norwich, but was suffered to fall into neglect, which we hope will be put in force in our national schools. It was a standing rule in a large establishment of this kind at Norwich, to admit none but those who had gone through small pox, or been vaccinated.

In despotic governments the extent to which vaccination has been carried is astonishing. In Russia, no less than 1,200,000 received the benefit of it, between the years 1804 and 1812. In Denmark, the small-pox no longer exists; and in a *circular* addressed in July, 1816, to all magistrates and bishops in that country, it was ordered that all should be vaccinated, without a compliance with which injunction no individual could be received at confirmation, admitted into any school or public Institution, or bound apprentice to any trade. Priests were also forbidden to marry those who had not either had the small pox or cow pox. In Prussia if any persons happened to die of small pox, they were directed by an edict, published in 1816, to be buried within twenty-four hours, *silently* and *unattended*, without the tolling of a bell; and in such veneration is the great discoverer of vaccination held, that the 14th of May is made an annual festival to commemorate the day on which he made his first experiment. None but medical men regularly educated were allowed to vaccinate in the kingdom of Bavaria, and each was required to keep a register, which was returned to the goverment every three months. For this trouble they were rewarded according to the zeal they manifested in the cause. With the hope of wholly banishing the small-pox, it was enacted, by Maximilian, Joseph King of Bavaria, that from July 1808, all persons above a certain age, who continued to neglect to be vaccinated, should be fined by an increasing penalty every year, so long as they refused to take the means for their own protection. Variolus innoculation was forbidden, and a penalty enforced against all those who performed or submitted to it.—Measures equally coercive are now in force in the kingdom of Wirtemberg."

"ECONOMY IS WEALTH."

This laconic remark of Franklin, which has probably been the means of saving thousands from poverty, is the motto of a sort of family diary, entitled *The Expense Book, calculated to be a record of Household Expenditures, and common place remarks.* It consists of tables, in which a square is allotted for entering in figures the amount of each day's expenditure for nearly all the articles of household consumption and memorandums. Unimportant as such a publication may appear, we consider it of use, and well calculated to promote economy, and impress upon the minds of housekeepers the importance and moral duty of "spending less than their income."

"The mechanic (says the preface) by such a record as is here presented, and by economical experiments, may be enabled so to husband his little stock, as not only to live better, but to lay something aside to assist his family in the hour of sickness—to bestow upon his children the best of all gifts, education—and to protect those dear ones of his fireside against the degradation of pecuniary dependence—the insult of the world's pity, and otherwise unguarded approach of misfortune. By knowing the amount of his disbursements, he may ascertain to a fraction how much he ought to save."

Similar considerations are addressed to other classes of society. But, after all, it is only to *woman*, with whom originates and abides so large a portion of our happiness, that we must look for that good management which will enable the heads of families, with their best exertions, to accomplish their laudable desires. It is to woman, the guardian of infancy; the guide and inspirer of youth; the ministering angel of declining age!—it is to woman, that man in every stage of existence, is to look for much of his prosperity. But home is the proper sphere of woman. It is her empire. The fireside never looks cheerful when the music of her voice is unheard—the house is desolate and without a charm when the sound of her light footsteps has ceased within it.

It is, therefore, to his fair and amiable countrywomen, that the publisher would more particularly address himself, when, adopting the language of Franklin, he says, "economy is wealth." The discreet wife, be circumstances as they may, should know the expenses of her family, and her husband's ability to sustain them with that knowledge, how distant may be placed the day of want!—with what felicity might the domestic circle meet, which otherwise might sunder for ever. *N. Y. Statesman.*

GEN. RIEGO.

The Salem Observer, in closing an article on the late events in Spain, pays the following tribute to the memory of the murdered Riego:

RIEGO had been among the most conspicuous of those champions of the rights of man, and he of course was selected as a victim to appease the royal vengeance. His name had been used every where as the watchword of popular tumult, from the time he entered Barcelona, after the retirement of the old ministry, to assume the command of the troops, till he was chosen to preside over the Cortes. He was condemned and executed as a malefactor, but the spirit of the principles which he so strenuously supported, will not be extinguished in Spain by his cruel death.

They never fail who die
In a great cause; the block may soak their gore;
Their heads may sodden in the sun; their limbs
Be strung to city gates and castle walls—
But still their spirits walk abroad. Though years
Elapse, and others share as dark a doom,
They but augment the deep and sweeping thoughts
Which overpower all others, and conduct
The world at last to freedom.

THE NEW POPE.

The Cardinal Della Genga (Annibal) is an Italian. He was born on the 2d of August, 1760, at the Castle de la Genga, situate between the Dutchy of Orbino, and the March Ancona. He was Nuncio during 14 years in the Electorates of the Rhine. At the period of the persecutions exercised by Buonaparte against the Head of the Church, he was obliged to quit Rome with the other Prelates and Cardinals born out of the States which remained to the Sovereign Pontiff. At the epoch of the Restoration, he was sent by the late Pope, Pius VII., to congratulate Louis XVIII, on his return, and he was afflicted at Paris with a long illness. In 1806 he was re-invested with the Roman Purple. At the moment of his nomination, he was Cardinal Vicar—that is, Administrator, as regards spiritual affairs, of the Diocess of Rome.

Many of our readers will perhaps be surprised at the title of Leo the Twelfth, assumed by the new Pope. Every body is familiar with the celebrated name of Leo X. but few, probably, know that there was ever a Pope called Leo XI.: the fact is the Pope so designated reigned for a space not quite amounting to a month, he having been chosen on the 1st of April, 1605, and dying on the 27th of the same month. Few Popes (from the great age at which it has been the policy of the Conclave to raise one of their brethren to that dignity) have reigned more than ten years: the average is below that period. The two last Popes, indeed held the keys for above 20 years each; but such prolonged reigns have only two parallels in the course of upwards of two centuries—viz. Urban VIII. and Clement XI. In the interval of 84 years between Leo X. and Leo XI., 14 Popes reigned—each Pope, on an average, reigning for six years. The average from that time to the present has been about ten years. Taking a period somewhat more than the three last centuries—namely, from 1503 till the present year, 1823—there have been 37 Popes, making an average of six years to each pope.

PLURALITIES.

Bishop Burnet, in his charges to the clergy of his diocess, used to be extremely vehement in his exclamations against pluralities. In his first visitation to Salisbury, he urged the authority of St Bernard who being consulted by one of his followers whether he might accept of two benefices, replied, "And how will you be able to serve them both?" "I intend," answered the priest, "to officiate in one of them by a deputy." Will your deputy suffer eternal punishment for you too?" asked the saint. "Believe me, you may serve your cure by proxy, but you must suffer the penalty in person."—This anecdote made such an impression on Mr Kelsey, a pious and worthy clergyman then present, that he immediately resigned the rectory of Bemerton, in Berkshire, worth two hundred a year, which he then held with one of great value.

Thoughts on Baptism.

JUST published, by Cummings, Hilliard, & Co. Dr Abbot's "Seasonable Thoughts on Baptism. A discourse delivered at Beverly, February 1812. *Fourth edition.*

To the Public.—The first of these discourses having been published at a distance from the author, and only one proof sheet having been sent to him, many errors escaped from the press in the first edition. He has been informed that a second and third edition have been printed, probably more imperfect than the first. He hopes that the present will be found correct.

As the first sermon, unexpectedly to the author, has been extensively cirulated in former editions, and by its simplicity and brevity may be useful where more laboured works would not be read; a few hundreds of it may be had, stitched by itself, by such as may not desire the last.

In regard to the last discourse, the subject of which has lain with a painful weight on his mind for several years, he would observe that an urgent sense of duty alone has induced him to comply with the wish of his people to publish it. He dislikes to appear in a controversial attitude, and he never will but from *a conviction of duty.* A lamentable apostacy from the scripture principle of baptism, he conceives, is taking place in the denial of the ordinance to all, *except to those who come to the Lord's table, and to their children.* A considerable number of societies have already departed from the general usage of their fathers, who *baptize the children of all baptized persons, not scandalous;* a usage demonstrably founded on divine authority, as I think will appear, and agreeing with the practice of the apostles, and of the church in all ages, and with the practice at the present day of the Latin, Greek, and English churches, and the churches generally throughout christendom. The exceptions, it is believed, are chiefly in our own country.

It is worthy of record, that the clergyman who first introduced the *new practice* in this neighbourhood, in his old age and on his death bed, when he had seen the effects of it, lamented to Dr Forbes, then in Gloucester, what he had done when a young and zealous man, remarking that his society was almost without baptism, and that both ordinances had fallen into neglect.

There are aged, practical and reflecting men, who are most anxious on this subject. The late Dr Osgood, of Medford, expresses his anxiety in regard to the neglect of infant baptism, observing in his emphatical manner, to a neighbouring minister, "that he would cheerfully go from house to house with the sacramental bason to baptize neglectful families, and would refuse none who would say—*I believe that Jesus is the Christ.*"

Nov. 7.

Dr Lathrop.

JUST published and for sale at this office, at the several bookstores, and at Cambridge:

"Christ's Warning to the Churches, to beware of false prophets, who come as wolves in sheep's clothing; and the marks by which they are known; illustrated in two discourses. By Joseph Lathrop D. D. late pastor of the First Church in West Springfield; *with a memoir of the Author.* Twelfth edition."

These sermons, it will be observed, have passed to the twelfth edition,—an evidence of their worth sufficient to recommend them to the public attention, provided any other recommendation were wanted than the distinguished name of the author. But the book has another recommendation in the interesting memoir it contains of the author of the sermons.

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VOL. III.

The Minor Revie

ART. 2. *Mr Walker's Sermon at … Installation.*

THIS Discourse was delivered at Brook… the 5th of November last, at the install… Rev. S. J. May. The circumstances of th… a little peculiar, as it has given the exa… cessful opposition to the authority of co… those self-erected protestant inquisitions, … endeavoured to fetter the conscience in … Every lover of christian liberty must rejoi… is one instance at least on record, in whic… pation has been manfully withstood, ti… complete deliverance. The former minis… lyn, in the course of his religious studie… reason to depart from the current ortho… state, and to embrace some opinions of the… In consequence of this his brother ministe… and he was compelled to relinquish his … majority of the parish were attached to h… opinions. They resolved to have a minis… them conformable to their views of truth. … solve they laboured and persevered, in … obloquy, opposition, and discouragement i… But in the darkest prospects they held fas… rity and would not let it go. With the … reformers they clung to their christian ch… erty, and passed through a long and ard… At length they have their reward. The … choice has been set over them, willing t… be spent for them, and to help them mai… sition of liberty and toleration which they … ed.

The installation of a minister under such … ces, was an event of no common interest. … preachers had more than once been drive… necticut, and delivered over to Satan, bu… fore had one been introduced there in the … Lord, to build up his church. The servi… casion must therefore have been listened … gerness, and may be read with scarcel… feeling. The sermon by Mr Walker, (o… we have now time to speak) is written w… directness and force. The text is in 1. …

The topics are, the importance that *pre… be truly and peculiarly christian*, in orde… useful. Under this head is the following …

"Mere moral lectures, which a l… losopher might have preached as w… answer; nor will pomp of words, o… nor ingenious and subtle disquisition… the foundation of morals or the fitn… or the beauty of virtue, or the … mere worldly prudence. All this … well in its place, and it need not be … cluded from the pulpit; but it is n… Christ; and that minister will fin… have sadly erred, who depends up… for success. We find none of it in … es of the Saviour—none of it in th… of the apostles. It was not by such … Christianity was established, or … tion begun; nor is it by such me… the present day, and notwithsta… changes that have taken place, … and popularity can be given to … doctrines, or the bulk of any con… kept awake, or their souls saved …

This is followed by a description of … ity.

The next remark is, that preaching … *plain and direct.* We would gladly fi… whole of this head, but must limit … short passages.

"Besides, it should be rememb… spect to all classes o society, … object of preaching is not so m… *struction*, as moral *impression.* … enough, if we but *felt* what we … lead men to do this constitutes b… important and the most arduous pa… er's duty; and one which he s… with unceasing solicitude."

* * *

"But to urge home these … upon the consciences of men, wit… shall prevent their commonness f… their effect, or in forms and c… shall make them appear as new—… to try themselves by these co… knowledged principles, strictly … they would answer before God—… great principles a reality, and, a… ble presence; so that men ma… and believe, but actually feel, t… a deep and immediate personal … —so that the objects of faith ma… and distinct, as the objects of sig… terests of eternity as near an… those of to-day—this, we repeat … object of a christian preacher, a… he should never for a moment l… must depend upon obtaining it f… success of his ministry."

In the next place, preaching, "in … ual must be distinguished for great s… *ness, and depth of feeling.*" This he… the following caution.

"And let him not think to i… which he does not himself p…